

shines forth from an harmony of the parts of things, properly connected and elegantly disposed in regard to the whole; without which symmetry, indeed, what is really good may not be beautiful; and without which, even beauty itself is not graceful or even pleasing. thus the behaviour of men, though it really offend no one, may nevertheless be insipid, and even be distasteful, unless a man can learn that sweetness of manners; which, I apprehend, is properly called elegance and grace."¹ "The distinguishing quality of gentlemanly behaviour was grace; as De la Casa put it, 'It is not enough for a man, to do things that be good; but hee must also have a care, he doo them with a good grace;'"² and "the gentleman should govern his saying and doing by consideration of what his speech and action are, the persons involved, the place, the occasion, the purpose, his own age and profession; in other words he should fit both to the circumstances.

In the main business of life, in pastimes, in conversation, in gesture, walk, carriage, laugh even, he will so behave as to win for himself the approbation due him for his excellent qualities, and to give others pleasure. And he will not win the one unless he perform in the company and presence of those able to estimate his worth justly, or give the other unless to his good qualities 'a gentle and loving behavior.' Grace has then two aspects: gracefulness; graciousness, tact, pleasantness in social converse."³ Now Chesterfield, "Graces should appear in every look, in every action; in your address, and even in your dress, if you would either

1. Galateo, p 160 f.

2. Doctrine of English Gentleman, p 83 f.

3. op. cit., p 83 f.